demands. The nineteenth century tradition, according to which the national minorities of a State are at the best tolerated without their language or civilization being recognized, still less encouraged, has not yet been overcome, in spite of Minority Treaties. This results in the Jews being often forced -into political opposition to the government of the country, and they are thus brought into line with the other minorities, who likewise accuse the government of failing to carry out the Minority Treaty. Still, the present position of the Jews in Eastern Europe compares favourably with that of former days, because, under the present system of representation, in most States each nationality is enabled to elect its own representatives to Parliament. In Poland, Koumania, Latvia, and Czechoslovakia there exist Jewish Parliamentary parties, which means that the Jews are no longer obliged to join non-Jewish parties. Their deputies are true representatives of the Jews and can raise their voice in Parliament whenever they consider that Jewish rights are disregarded.

While the minority clauses are no safe protecting wall ensuring the permanency of Jewish nationality and civiliza-

tion, they offer to Jewry, where it desires to preserve its characteristics, far greater legal powers than it had before, when all means for protecting the Jews against State interference in their cultural life was lacking. But where there is no desire for such national self-preservation, minority legislation is a useless scrap of paper. Thus the final decision regarding the continued existence of the Jews as a nationality in Eastern Europe does not depend on the laws protecting minorities, but on the factors which exert a positive or negative influence on their will to survive as a nation.